AMENDMENT OF LIFE.

Three Sermons vppon *Acts. 2. verses 37. 38.* containing the true effecte of the worde of God, in the conuersion of the godly: and the manner how it changeth their heartes, and reformeth their liues, which is the true worke of regeneration.

By IOHN VDALL, Preacher of the word of God, at Kingstone vpon Thames.

IOHN. 3. 3.

Except a man be borne againe, he cannot see the kingdome of God.

AT LONDON.

Printed by Robert Walde-graue, for T. Man, and T. Gubbins.

Anno. 1588.

To the right Honorable

Charles, Lord Howard, Baron of Effingham, Lord Chamberlaine of the Queenes Maiesties most honorable houshold, of the most noble order of the Garter Knight, and one of her Maiesties most Honorable Priuie Councell: IOHN VDAL, wisheth continuall encrease in all vertue and godlines.

S THERE IS NO fielde, be it neuer so well tilled, and bee the seede neuer so good that is sowen in the same but weedes will of their owne accorde springe therein, and without the diligente care of the husband-man, choake the good seede, and destroie the owner of the expected fruit:

fruite of his former labour: so there hath neuer since the world began (right honorable) beene any Churche so pure without corruption, that hath not had many blemishes in the same: the which without the great mercie of God, and prouident care of the gouernors thereof, both haue and doe, and to the ende of the world will, so grow and increase, that they will neuer staye, vntill they haue brought to passe the vtter subuersion and ouer-throwe of religion there professed. For if wee begin with the Church of the Iewes (not onely the first visible, and established Church, but also the image & picture of the Church of God for euer) & consider what corruptions haue crept into the same, how they haue increased from time to time, and often preuailed against the sincere worship of god, to the vtter ouerthrow of true religion, and strengthening of Idolatrie: it is so manifest in the books of *Moses*, Kings, and the Prophets, that either we must refer the consideration thereof, to those places, or else (which is needlesse) make a whole volume of

the discourse of the same. We see the same practize in the primitiue Church euen in the time of the Apostles, that both corruption of doctrine, and also loosenes in conuersation, did greatly infect that age. The which is euident in the times folowing, & euē vntill this day: that the true doctrine of the Gospel hath bin most blasphemously peruerted, and godlesnes in life so rooted into the heart of man, that the number of true Christians hath euer bin a smal, poore, and contemned flocke. And, in troeth, we neede go no further then to these present times, wherein we liue: in which (because thorowe the great mercie of our good and gratious God, the seeds of popishe tares can take no such root, as Satan wisheth) we may behold, and (to the great griefe of Christian hearts) too plainly see, howe greatly Atheism and vngodlines preuaileth: that it is a hard matter, euen in this bright sun-shine of the gospel of Iesus Christ, to finde manye of them, that together with puritie of religion, doe studye to keep a sincere & vpright conscience, in

their life. For religió (now adais) is made a cloake, to hide ſinne: a myſt, to blear the eyes of the worlde: a den, for tranſgreſſors: and a cage, for all vncleane birds in the world. All which ſpringeth hence, that Satan can perſwade men, that if they profeſſe themſelues to bee goſpellers, and make ſhewe of religion, it is not onely ſufficient, (becauſe no man ſhalbe ſaued by his works) but alſo it ſhall bring them into more credite and eſtimation in the world, therby to growe greater: which bringeth forth theſe three moſt pernicious and daungerous euils among men: firſt, that the Papiſts, (who meaſure all things by the outward ſhew) are not onely kept from liſteninge to the trueth, but alſo more hardned in their blind ſuperſtition. Secondly, that the glorie of the high and mighty God, which ſhould ſhine in our liues, by the Goſpel, is trampled vnder feet. Laſtly, that their owne ſoules and bodies are in a moſt dangerous eſtate, (beinge driuen by the prouocation of the deuil) headlong into the pit of condemnation, whereinto ſo many as without

but repentance, runne on to the ende, muſt needes fall at length, feelinge the tormentes increaſed vnto them: that (for laying ſtumbling blocks in the way to ouerthrow others, and defacing the glory of the great God, and proceding in ſatisfying their owne appetite with ſinne) they haue moſt iuſtly deſerued. The conſideration of which miſchiefe, moued certaine godly, and well diſpoſed perſons, (who were by the prouidence of God, eare witneſſes of a diſcourſe, that it pleſed the Lord to ſtrēgthē me, to vtter in my ordinary courſe, vpon the Acts of the Apoſtles) earneſtly to entreat me, that I woulde penne the ſame, for their further comforte: which good & godly motiō of theirs, for that it proceeded (I doubt not) from an earneſt deſire in them, of ſpirituall edification, I condiſcended vnto. And becauſe it hath pleaſed God, to make me, by ſpeciall dutie, bound vnto your Honor, I therefore haue made eſpeciall choyce of the ſame, whereunto, theſe my ſimple & ſmal labours might be dedicated: moſt humbly beſeching

your Honor, that as it is the summe and substance of al the religion, taught, and professed in this poore towne of Kingstone, so it woulde please your L. to accept therof, not acording to the quantitie (that is but small) nor expectinge the enticing words of mans wisdome, which is most vnfitt for the Gospell of Christ, but according to the substance of the thing, and the mind of the pore labourer. So shal your Honor bind me, which notwithstandinge is my duetie, with the rest of them that feare God among vs, to praye continually vnto the father of our lord Iesus Christ, for you, that it would please him, so to direct, guide, and blesse all your enterprises, as may best tend to the glorie of his most blessed name, the benefit of his Church and this common-weale, and the eternall and euerlasting comfort of your owne soule.

Your Honors most humble to command in the Lord Iesus Christ.

IOHN VDALL.

Three Sermons of the amendment of life.

ACTES. 2. verse 37. 38.

Now when they heard it, they were pricked in their hearts, and saide vnto Peter, and the other Apostles: men & brethren, what shall we do? Then Peter saide vnto them: Amend your lines.

WHen our Sauiour Iesus Christe (according to his (a) promise) had sent downe the holy Ghoste, into the hearts of his Disciples, which was so effectuall in them, that they who were vnlerned, spake with diuers languages, the Iewes and strangers of diuers countries gathered together to see that strange woonder, and some admired it, as the wonderful worke of God, others mocked them, affirminge them to bee dronke: whereupon Peter stood vp, making an Apologie for himself and the rest: first deliuering them from that lying slaunder of drunkennesse, and then proued it to be the worke of Iesus

[a] Iohn. 15. 2[6]. Acts 1. 4. Luk. 24. 49.

Christ, who though they had crucified, yet God the father had raised, & hath exalted him to be Lord and king over all things both in heauen and earth. The which, being proued vnto them, to wit, that he was the very Messias, whome they had so wickedly crucified, they perceiued themselues to be in daunger of the heauie vengeance of God for it, & therfore is wrought in them, as is set down in ỹ former of these verses. In which (together with the later) for our better remembrance, wee haue to note these three things: First, the effect that Peters sermon wrought in the hearts of ỹ Iews: 2. their care to be resolued what to do: and lastly, Peters counsel vnto them.

When they heard it: that is, who he was whom they had so abused, & what danger they were in for it: it wounded them euen at the very heart, & stroke them in a marueilous feare of Gods sudden vengeance to be powred vpon them for their so hainous a fact, & so horrible murther, as to kill the (a) Lord of life, from whom all they that euer shalbe saued do receiue their life and saluation. Which declareth vnto vs their wonderfull blockishnes, and palpa-

(a) Act. 3. 15.

ble:

ble blindenes, that they reading the Pro-
phesies concerning the Sautour to come,
euerie (a) Sabboth day, and dayly looking [a] Act.13.27.
for him, yet when he commeth, doe thus
behaue themselues towardes him. The
cause whereof was, for that they dreamed
of a worldly king full of pompe and glo-
ry, and Christe beinge so base and poore,
they were offended at him: much like the
carnall Christians of our time; who are
ashamed of the baseness of the Gospel, and
simplicitie of religion, and therefore think
that it is too meane a thinge for men of
great estate and honour: but we see the
the contrary in Gods worde, namely, that
there is no ioy without Christ, but sorow
no honor, but ignominy: no blessednes, but
cursednes, howsoeuer it seemeth otherwise to carnall people that iudge fleshly,
and according to natural reason: and there-
fore wee reade that the greatest (b) dishо- [b] 2.King.10.
nour that euer came to the kings of Iuda 21.20.18.3.
& Ierusalem, was their negligence in re- 22.2.
ligion, & their greatest praise is their care to
establish it in sincerity: and therefore how
base and poore soeuer christ seeme to flesh
& blood, there is no glory, riches, nor ho-

not that profiteth, except it be gouerned by him and directed to his glorye. We learne further by these Iewes, that there is no way in the worlde, that can serue to conuert man vnto God, vntill the appointed time doe come: For they heard Christ often, and yet his worde was to them as water powred vppon a stone; vntill this houre wherein God had determined their conuersion. Which doctrine ministreth a double vse vnto vs: first to the magistrate that he compell all, yea euen the obstinat, to the exercises of religion: for by that meanes it may please God to worke their conuersion. Secondly, for euerye priuate person that is alreadie called (yea and the minister of the worde especially) to beare with patience the vnregenerate, and not to determine or iudge raishly of their reprobation: But still to hope for the time of their conuersion. Moreouer in that it is saide here that they were pricked in their hearts when they heard it, we learne how needfull it is for vs to haue the worde of God continually soundinge in our eares, wherby we may be rouzed out of the sleepe of sinne. For we are naturally prone to euill,

vill and slouthfull in the seruice of God: wo∣rue, very dull to goodnes, neglecte the goad of Gods threatnings to pricke vs in the sides; and to make vs proceede in the race of the Lorde, els wee freeze in our sinnes, and if anye good motions come in our mindes now ad∣ded, they are choaked; and so we waxe worse and worse. The con∣sideration hereof, made Dauid a king to (a) meditate in the worde of God day and night; and made it his counsellor, a good example for all great estates to looke vpon and follow.

Pricked in their hearte. Howe commeth this to passe, that Peter speaking onely to the outward eares, they are said to be pric∣ked in their harte? euen by the wonderfull power & worke∣ing that God hath put in his worde, that it should serue the verie depth of mans most secret thoughtes, & enter betweene the soule and the spirit. And this effecte it hath in all (though it haue a contrary fruit) for the wicked take occasion hereby, to be worse seuere against the Children of God. As wee may see in (b) Pharaoh, (c) Achab, Ieroboam, and the (d) Phariſes. But the children of God

a Psal.1.2.

b Exod.5.6.
c 1. King.13.
d Matth.26.

dle meanes assoone as they be touched to
2.Sam.12.13 amend their liues as did (a) Dauid & (b) Ie-
2.King.21.11 sias, & these Iewes. Wherby we may take good occasion to examin our selues, whether we be the Children of God or no: for if the contempt or neglect of amendment of our liues argueth (as yet) no grace to be in vs, then the care to amend, & the indeuour thereunto indeed, is a speciall motion of the spirit, which we must be carefull to cherish, lest it be quenched, and so our estate waxe miserable.

And said vnto Peter. This is the second generall part conteining their care to seek the right way, to bee deliuered from the gulf of perdition, that hangeth ouer their heads: which is a note of a true childe of God: for it is the nature of euery man to say, (when his sinne is reproued) that the preacher saith true: and that we should so liue: but they neuer set one foot forward to put it in practise, onely the godly haue that care, that when any thing is found by the worde of God to be amisse in them, they can neuer be at quiet vntil they finde out meanes, whereby it may be redressed. Let vs obserue further in them a wonderfull

change:

thought: They had mocked Christ and his doctrine, & neuer were at rest, till they had killed him: they not long before this time did esteeme the Apostles no better then drunkards: and yet the Lord in this short time so altereth their mindes, that they come to them louingly, terming the men and brethren: which will be so far from a wicked man touched with gods spirit, that he will rather with (a) Iudas & (b) Achitophel hang himselfe, then seeme (forsooth) to be so much beholding to a godly whome he taketh to be his enemies. But if once Gods word take deepe and sound roote in any man, it will alter and change him quite from his former wicked mind: whereof wee haue many notable examples in the Scriptures: (c) Saule went to Naioth, entending to persecute Dauid: but God changed his minde, that hee prophesied. (d) Paule went to warde Damascus with intent to make hauocke of the Saintes of God: But when he came there, he preached Christ vnto them. The souldiours were sent from the pharises to take Christ: but the maiesty of his word (e) stroke the vowne to the ground, & made them

a Mat. 27. 5.
b 2. Sam. 17. 23
c 1. Sam. 19. 23
d Act. 9. 26
e Iohn 7. 46.

them returne this answere: that they neuer heard man speak as he spake. They in this place came to mocke, and you see how God turneth their mockings into earnest intreating the apostles to giue them good counsell. Whereby we learne the truth of the saying of (a) Salomon, that the hearts (euen of kinges) are in the handes of the Lorde, as a floate in the ryuers of water: and therefore it is not in man to direct his owne waies, which teacheth vs to praie vnto the Lord continuallie, that it would please his Maiestie, so to gouerne vs, as may best tend to his glorie and the comfort of our owne soules. It teacheth vs moreouer, that seeing God turneth, at his pleasure, euill intentes to good purposes, that wee must wishe, and desire, and daillie praie for all men (of what minde soeuer they bee) that they haue a care to heare Gods woorde: For in that they come, (though their intent bee not to learne, but to carpe and cauell,) they bee welcome: God may call the meane of his mercie so far on them, that contrarie to their purpose, they may bee wonne into the sheepfold of Christ Iesus to their endlesse comfort.

(a) Prou. 21. 1. 20. 24.

What

What shall we doe. Seeing grieued with the sight of their sinnes, they seeke what to doe to bee eased, shewing vnto vs, that the heart trulie touched, will seeke the way to amende and not (as is the manner of hipocrits all repenters) to abide in the same sinne, and continue without amendement: for such (as yet) did neuer knowe what it is to bee pricked in heart with the true sight of sinne.

Then Peter said. The thirde generall parte of the text, which containeth the counsell that Peter gaue vnto them: before we come to handle, the which we must obserue two profitable lessons, for our comfort and instruction.

The first is an experience of the truth of the promise of our Sauiour Christ: for they that (a) seeke shall finde, and to those that knocke shall be opened, and that God is (b) neere at hand to all them that call vpon him faithfullie. For our good and gracious God, being full of mercie and tender kindnesse doth open the treasures thereof vnto his children, when they seeke it by repentance from the bottom of their hearts, and in the anguish of their soules acknow-

a Matth. 7.7

b Psal. 145.

ledge their wofull estate, & wretched condition if he shold leaue them to themselues So he delt with the Israelites in their (a) flight before Pharaoh & his host. So with (b) David being wounded with the sight of his own sins. So with (c) Paule, being cast downe & blinded in body, to teach him the blindnes of his soule. And thus he dealeth with his dearest beloued children: to wit, giueth them a sight of their own sins, and his iudgements deserued for the same: that they may learne to goe out of themselues, where is nothing but confusion, and so to seeke vnto him with an vnfeigned desire of comfort. The vse of which doctrine (being rightly applied) is most sweet & comfortable: for it is the lot of gods children, to bee often grieued in their soules, and afflicted in conscience, through the viewe of their owne sinnes: whereby Sathan would make them beleeue, that it is for that God hath cast them of, and giuen them ouer into hardnesse of heart: and so labouring to driue them to dispair. But we must striue to bee perswaded of the cleane contrary: for to be giuen ouer of God, is to wallowe in all sinne without remorse, to heape transgression

(a) Exod. 14.15.
(b) Psalm 6.9.
(c) Act. 9.11.

greſſion vpon tranſgreſſion, without ſighe
of the daunger thereof, and ſo to make a
ſport of iniquity: but to bee grieued with
ſinne, to feele the burthen thereof with de-
ſire to be eaſed (though we feele no preſent
comfort) is the vndoubted worke of the ho-
ly ghoſt, and ſhall (by gods grace) in time
conuenient (when hee hath ſufficiently
humbled and tried vs) bring foorth the
(a) quiet fruite of righteouſneſſe vnto (a) Heb.12.11
all them that bee thereby exerciſed. And
therefore when the Lorde laieth any triall
vpon vs, that we ſeem to be ſwallowed vp
of many dangers that are imminent, though
it be the properties of flesh and bloud to be
grieued at it, yet we muſt ſtriue to ſtie vp
further, to witte, to learne this leſſon, that
if we bee the children of God, when greа-
teſt daungers aſſaile, wee muſt aſſure our
ſelues that the Lorde hath an eſpeciall
worke to bring to paſſe by vs, whereby he
will not onely haue his own glory to ſhine
out more brightlie, but alſo that we ſhall
perceiue his loue vnto vs more euidently.
The ſeconde thing that wee haue to note,
is Peters readineſſe to ſaine that ſore that
he had made, and to heale the wound that

they were pained with all: which sheweth in him two qualities, that he required to be in all the Ministers of Gods worde viz. a readie and a willing mind to paine, and power to performe the same. The first wee see was in him, & was the marke that he shot at, in reproouing thē so sharply, euen their conuersion: which as it should be the care & al the ministers of gods word should haue to do the worke of the Lord willingelie to seeke soules vnto Christ, and bring them out of darkenesse, into light: so it sheweth vnto the people, that when the Minister reproueth sinne sharpelie, and galleth them to the quicke, hee neither doeth it of malice nor choller, neither yet of hatred, but of meere loue vnto them, to doe them good, to bring them to see themselues, and so to seeke to God. Sure therfore (howsoeuer flesh and blood iudgeth otherwise) they are the greatest foes to mannes soule, that do tickle the eares with painted eloquence, studying rather for pleasing speaches, to delight the senses, then the power of the spirite to pull downe mannes pryde that hee maie bee humbled to God: these be they whome the

Prophet speaketh of, that (a) sow cushions
vnder mens elbowes, to lull them a sleepe
in their sinnes: these bee fitte Preachers
for such as crie out: preach vnto vs plea-
sant things. But Saincte Peter was not
in the number of them, and yet did loue
his people most dearely. The second qua-
litie that we note in Peter, is his habilitie,
in that he was able presentlie to tell them
what they should doe: For if (when by the
threatnings of Gods iudgements he had
mooued them) hee had not beene able to
helpe their vnruly harts, and comfort their
sorrowing soules, hee had beene no better
then a tormentour: but in that hee was a-
ble, and readie to doe both, his example
commendeth vnto vs a patterne of a right
Minister of the word, who must be able to
bring out of his (b) treasurie both olde and
new: he must be able to (c) teach, to reiect
gainesaiers, to (d) instruct, to reproue, and
comforte. But (alasse) the world is come
to that passe, that if he can read (and that
barely) that is layde before him, hee is ac-
counted and accepted for sufficient: and yet
the Scripture calleth such (e) dumme sheepe
and dumbe dogges, that cannot barke.

a Ezec. 13.

b Math 13.
c 2. Tim. 3. 17.
d Tit. 1. 9.

e Esay. 56.

Mat.5.13. Salt (a) without saltnesse, not good for the dunghil, and yet this church of England (a grieuous thing to bee considered) is euen pestred with such, & they swarme like Locusts, let out of the lake. The Lord for his mercy sake either conuert them to better

Exod.10.19. yles, or in his good time send an (b) east wind to blow them into the bottom of the sea, & place seeing watchmen, and painfull labourers in his vineyard, that will weede it, and not fat themselues therein.

Amend your liues. This is the counsell of Peter: a sentence verie shorte in wordes but long in matter, containing the verie substance of all religion, and the whole summe of Christianitie: the originall word signifieth to recount with griefe, it is commonlie translated repent, and the matter called repentance. which is a turning of our liues vnto GOD, proceeding from a true feare of his iudgementes for sinne, imbracing God his promises in Iesus Christ, & reforming the life according to the prescript rule of gods word: (which (that we may the more ouerlie proceede) consisteth of these three principall parts. 1. Sorrow for sin. 2. Faith in Christ, and

The definitiō of repentance

godlines

godlines of conuersation: which last, in
deed is rather a fruite of faith, (as in a
place conuenient shalbe proued) then any
part of the whole: al which thinges in some
measure more or lesse, are to be found in al
them that are gods Children, and haue re-
ceiued any taste of his grace.

The first sorrowe for sinne, may be thus
defined, it is a griefe of the soule for sinne,
wrought by the iudgements of God, layed
out in his word, wherby the partie commit-
ted is truely humbled. I call it a griefe
of the soule, because it bringeth man euen
into the gulf of condemnation, and setteth
before his eies the heauie wrath of God &
hell torments, that his own conscience tel-
leth him he hath iustly deserued: this was
wrought in Dauid (a) when his own mouth
condemned him to be the child of death, It
was in Iosias (b) when his heart melted at
the hearing of the law expounded vnto him.
It was in Mary (c) that washed our sauior
Christ Iesus his feete with hir teares: it
was in thefe that cried out in the anguishe
of their hearts, men & brethren what shal
we do. it is in al them among vs, that haue
some working of Gods spirite in them,

Sorrow for sin what it

a 2. Sam. 12.

b 2. King. 22.

c Luke. 7. 3

when they consider God to be a iust God, a reuenger of iniquity, and themselues to be most horrible and wretched sinners? Whereby wee may take good occasion to examine our selues, whether we be of God or no: which we shall do thus: If I do not tremble at gods iudgements: if my sinnes grieue me not: surely I am harde[n]ed: but if they make me sigh & grone vnto the Lord vnder the weight thereof: if I loath them both in my selfe and others, then I haue a marke of Gods grace in mee, that he worketh my saluation, and sealeth it vnto me. This sorrow may after a sort be in a man, and yet not the true sorrow: for manie are grieued because they are not better, for that through their naughtines, they forgo preferment, or credite, that els they should haue: and therfore it is said, that this must be wrought by the iudgements of God laid out in his word: that is, when by gods law I perceiue the strait line that is imposed to me, & the rule of God that hangs ouer my head for my disobedience, that bringeth with it condemnation of body & soule: this is the thing wherfore I should be grieued. And if we wey the matter wel, it carrieth

with

wich it hath cause of sorrowe: for though I
enioy all the delightes and pleasures that
in the worlde, I shall haue them a very
short time, and the reward of sinne is eter-
all woe, without ease or intermission,
which all men haue iustly deserued, and
from which none shall be deliuered, that
neuer brought to sorrow for sin, & to seeke
to Iesus Christ, the life of them that doe
rightly seeke him. This (being the first
step to God, and entrance into his fauor)
is mightily gainsaid by the subtile ene-
my Sathan, that woulde haue vs make a
iest of sin. Secondly, by the worlde that
alwaies casteth out vnto vs the poisoned baits
of vanities: and chiefly, by our owne flesh
that fauoureth alwaies those things that bring
perdition: and therefore the Lord (who hath
a care that his chosen should not be decei-
ued by all these or any of them) hath in his
worde set vpon many most strong reasons,
and forcible perswasions, to induce vs to
this sorrow for sin: as first, his seuere iudge-
ments executed vpon others: (a) Idolaters
were giuen ouer into the handes of spoil-
ers: (b) blasphemers consumed by the fire
of God: (c) destroyers of Gods seruants

The worde
god affordeth
many reasons
to moue vs
sorrow for sin
The 1. reason
a Iudg. 2. 14.
b Esa. 37. 10.
c 2. Sam. 6. 7.

worship presently stroke downe dead: (a)
Num.15.32. disobedient rebels swalowed vp quick into
Judg.8.19. to the earth. (b) murderers requited with
King.2.31. murder: (c) generally, the whole world ex-
Gen.7.7.19. cept 8. persons drowned for sin. Sodome
24 and Gomorrah burned with fire & brim-
Ezec.16.49. stone from heauē, because of (d) pride, rio-
tous idlenes and contempt of the poore. Foure
sinnes, that now (I am perswaded) are as
rife as euer they were in those cities, & all
these, as they receiued sudden punishment
in this world: (so vs) no other is knowen,
but that eternall condemnation follo-
wed. Now how must these things bring
vs to sorrow for sinnes? Thus, wee haue
committed the same sins (in some part)
that they did, and therefore being guilti-
of the same condemnation, there is no
waie for vs to escape it, but to flee to the
Lorde with penitent hearts, and sorrow-
1.Cor.10.6. ing soules. (e) Saint Paule teacheth vs
this doctrine, and the same vse of it, say-
ing: these are written as examples for vs,
that we sinne not as they did, least we re-
ceiue the same condemnation. All hereby
we learne, that the Scriptures of God are
not written to vs as histories to reade and

learne for pleasure (a) but for our learning and instruction, that wee may learne by the example of the wicked there mentioned, to leaue sin, and of the godly to be stirred vp vnto godlines. Againe, when wee consider how we mercifull God hath beene vnto vs: that whereas in his iust iudgement he might haue not onely cut vs off, and cast vs into eternall condemnation, when first wee began to conceiue anie inclination vnto sinne, but euen before we were borne, haue drowned vs in originall guilt, and neuer suffered vs to come to any knowledge of good or euill, hath so long a time (we committing so many and hainie sinnes against his maiestie) yet spared vs, & not dealt rigorously with vs: this should make vs very sory that wee haue so long prouoked so mercifull a god vnto anger: which vle S. Paul setteth downe, saying, that the (b) mercy of God leadeth to repentance. But alas, we take occasion to sin by the same, and so are carelesse to amend, euer hauing this in our mouthes, god is mercifull, & so we incurre the danger of the seuere denunciation following in a laine place, where it is said, that

heape

(a) Rom. 15. 4

The second reason.

(b) Rom. 2. 4

heape vp wrath against the day of wrath.
For we must know, that as God is merci-
full to al penitent sinners, so is he iust to al
careles and loole people (c) that withhold
the truth of God in vnrighteousnesse: and
therefore let vs not be so abused by Satan,
to thinke that God hath mercy in store for
him that goeth on still in his wickednesse.
But let vs try our selues by the touchstone
of Gods worde, howe the consideration of
Gods great mercy worketh in vs. Before
this, we see, that when or wheresoeuer the
word of God hath beene preached, it hath
wrought either to their conuersion & com-
forte, or hardning, and condemnation: it
was to (d) Noe a safegard, because he be-
leeued: to the worlde ouerthrow, for that
they harkned not: to the (e) Israelites deli-
uerance: to the Egyptians destruction: to
the Apostles saluation: to the Scribes and
Pharisets condemnation. The due consi-
deration of this must bring vs to sorrow
for sin: for thus wee must reason with our
selues: wee haue the worde preached, out of
which the iudgements of God are threate-
ned to fall on the wicked: and contrariwise
his promises to be performed to the go-

Rom.1.11.

The third reason.

Gen.7.7.17.

Exod.14.22.

yet of which sorte am I? if of the godly, then the worde preached hath moued me to amendment, and continuall griefe of heart that I can amend no better: if I be not thus moued thereby, surely then I am of the worlde sorte, to whome the Gospell is (a) foolishnes, and in whome it (b) sauoureth of death. Then I may not abide in sinne thus, but by sorrowe for the same, I must conceiue a loathing of all iniquitie. And in the ende, that this remorse maye take deeper holde in mee, I must enter into a view of my former conuersation, and that by the canuse of Gods law, wherby I cannot choose but see the vgly deformities of mine owne hart, the corrupt desires of my minde, the fruitlesse (if not blasphemous) speeches of my toong, the godlesse actions of my conuersation: all which deserue: euery one of vs haue taken pleasure in, and esteemed them as our greate felicitie: and this being truly viewed, and withall, the rewarde thereof in his owne nature considered, must (if any sparke of grace be in vs) not onely pinch vs at the very hart, but also make vs saye with the Apostle: that is (c) sufficient that we haue spent

a 1.Cor.1.18
b 2.Cor.2.16

The fourth reason.

c 1.Pet.4.3.

The fift rea-

the time past after the will of the flesh. And so much the rather, for that our time is but very short, and a great part thereof already mispent, and therefore we may not defer any lõger to begin the seruice of our god, in glorifieng his holye name in these our mortall bodies. Neither may this be a remisse or slacke sorrow which is ordinarily almost in all men: for if that would serue, then should all, or the greatest number be saued: and yet wee see, both by the course of Gods word, and also euident sentences of the same, that the least number are accepted of god: for where (a) eight were saued, thousands were drowned: Where (b) Abraham & his family were, ther was the church, the Israelites were the (c) peculiar people of God, a small handfull in respect of the world: so it was in the time of (d) Christ and his Apostles, and yet euen of them that were outwardly of the number (e) many were hypocrites, and dissemblers. So true is that saying vttered by the mouth of Christ Iesus our Sauiour. (f) Straight is the gate, and narrow is the waie that leadeth vnto life, and few there be that finde it. And woe is this

The first reason.

1. Pet. 3. 20

Genes. 17. 2

Deuter. 7. 6

Acts 1. 15. 5. 1

Matth. 13. 4

March. 7. 14

ture, and broad is the way that leadeth to destruction, and many go that way. And therefore this same vsuall and common saying, I am sorie, and it greeueth me, (a) when yet they amende not, cannot bee the sorrow to repentance, which is not to bee sorrowed for, seeing vnlesse that the pangs of death that tree whether wee haue sorrowed vnfainedly or no. Iesus Christ, who seeth the darkest corner of our hearts shall be the Iudge, & will giue sentence of euery one as they are, and not as they seem to the world to be. And lastly, eternall torments are prouided both for hypocrites, & hard hearted persons: Let vs not deceiue our selues with an outward shew of religion, lette vs not like glo-wormes make boast of that wee are not. But all pleasures and vanities set aside, let vs beginne to rippe vppe our owne hearts, returne to the Lord our God with earnest and hartie sorrow for our former transgressions, with full purpose of taking a better course than yet we haue done. I know, that as this is the entrance vnto GOD, and so the first step that we giue vnto Satan, so he lacketh not his perswasions and glozious baites

(a) 2. Cor. 7. 10

Other three reasons.

The motion of Sathan in mans hart to keepe hym to sinne.

ye trumpe in our ways, whereby our eies
may be turned, and our hartes alienated
from this course. For saith hee, doost thou
beleeue, that there be so many torments
prouided for them, that take their pleas-
ure in the things of this worlde? Will God be
so seuere? Will hee marke so diligently
what is done amisse? Is there such know-
ledge in the most high? no, no, it is but the
cholerike railing of these precise and mis-
ward preachers, that loue to be alwayes
chiding. God is mercifull, hee knoweth
man cannot keepe his lawes in all points,
and therfore he will beare with him. Dost
thou not see and beholde great men, yea
learned men, they beleeue no such matter,
and they be wiser than thou arte, being a
simple man: for they take all the delights
and pleasure that can be. Thou hast ta-
ken great delight in sin and wickednesse
thus long, and if thou shouldest doe as they
say, it were euen to make a metamorpho-
sis of thy selfe, and thou hadst better bee
out of the worlde, than to leaue thy former
companions, thy delectable pastimes, and
merimentes. Thus olde thou art, and thou
many yeeres thou hast liued at thy plea-
sure,

fore,

and what hath happened vnto them for
euer is were such a grieuous thing in the
sight of God; thou shouldest neuer haue
so long vnpunished punishments,
or behold, there be no men vnder the sunne
so full of calamities than they be that
are not so precise, but follow the theyr ouer
much. Thus though it did offend thee
(which is to be doubted) yet thou
shalt receiue thes at one time, yea, at
what day they, Loue hath mercie, vppon
whom thou list, and seest no other
but death, it will grant. Where is your
pitty, that thou beeing a gallaunt,
and comly person, shouldest denie
thy selfe the pleasures that thine age
may require? Wise saiyngs. These with
such like mouthes doth Sathan
stuffe the heades and breastes of mans
men, which are so fit for their nature,
so agreeable to their complexion, that
they quickly assent and follow the steppes
of their leader by him. Whereupon it ensu-
eth, as daily experience declareth too
plentifully, that infinite numbers, yea,
the whole

Actes.18.15.

sonne of Israell, that at least they may escape the rodde of Gods visitation. Thus wee see both the reasons that the Holie Ghost vseth to moove us to sorrowe for sinne, and the temptations wherewithall Sathan seeketh to keepe vs backe, and stay vs in the delights of the flesh: Let euerye one of vs examine himselfe whiche perteineth moste with him. Whereby we maye see our selues, in what state wee stande before the Lorde our GOD. The ende of this sorrowe for sinne is, not to deserue thereby the fauor of God, or that the force thereof should merite iustification: for the (a) debter that did fall downe at his Maisters feete, deserued not thereby to haue his debt forgiuen hym. Nowe concerning the true ende of this sorrowe for sinne, it is two-fold. First it is to shewe our humilitie to the Lorde: for by nature wee be proude and high minded, not bending one iote (notwythstanding our huge maske & heape of sin) but walke with stiffe necke: therfore it is needful that the Lorde shoulde lay open before our eies the miserable estate and condition that wee stande in: to the ende, that we seeing his maiestie both

(a) Matth. 18.

great and terrible, and his iustice bent vp-
on vs, to pronounce our condemnation,
may haue our prowde lookes abated, our
peacockes feathers pulled, and our proude
stomacks quailed, to behold Gods wrath-
full countenance bent vppon vs: that we
may be cast downe before his throne, with
vnfained humilitie, abasing our selues,
whome wee haue well thought of, and a-
scribing all glorie and power vnto him,
whome wee haue litle regarded. Be-
holde, it is to make way for the great
of GOD to come neere vnto vs, and his
great mercy in Christ Jesus our Lord
and sauiour, to dwell in our hearts. For
it is impossible for fire and water to agree
together, for Heauen and Earth to meete
in their naturall motions, for light and
darkenesse to be matched as yoke fellowes:
so impossible is it, to lincke the naturall
man and Christ in one, or to finde a-
place for the spirite of GOD in the heart
of that man or woman, who hath not ben
touched with the greefe of conscience for
their sinnes, nor the terrours of GODS
iudgements for the same: whereby is be-
true, our Sauiour himselfe hath affirmed,

when hee saide, that hee came not to call the (a) righteous (meaning suche as deemed themselues righteous) but sinners to repentaunce: for saith he, the (b) poore, that is, suche as are naked in their owne sight, receiue the gladtidinges of the Gospell: and those shall bee blessed that are (c) poore in heart, which also is manifest by the (d) Pharisey, who leaned upon his owne workes, and the Publicane that fell downe and prostrated himselfe before the Lorde, shewing nothing to be in himself, but sin, and therefore sued vnto the Lorde for his mercie and pardon. Therefore the doctrine of mercy in Christ Iesus, appertaineth not to them that boast in their owne strength, and are merite-mongers, neyther yet vnto the stony and hard hearted, who haue no touch of conscience, no sorrowe for sinne, but a continual delight and pleasure in the sweetenesse thereof, striuing to fulfill the deedes of the flesh, and so offende, euen with greedinesse: but vnto the broken hearted, the wounded soule, the greeued heart, and sorrowing spirite, that feeleth it selfe (by nature) in the gulfe of condemnation, that beeing cast

[a] Matth. 9.
[b] Mat. 11. 5.
[c] 5. 3.
[d] Luke 18.

downe, and traile handled by the rigor of his owne offences: to suche, when they aske, the LORDE graunteth: when they seeke, he is found: when they crie, he heareth: and when they mone their case, he, wyth his mercie, dooth comfort them. Let then euery one of vs enter into consideration of his owne estate, and trie what effect the iudgements of GOD for sinne worketh in him, assuring our selues, that vnlesse it beat vs downe in humilitie, there is no vtterlesse for Christ to dwell in: whereby the doctrine of Faith (now followyng) in any respect appertaine to vs.

Let vs pray.

The second Sermon of amendment of life.

THE second braunch of true amendment dooth now follow, whereby is, Faith to Iesus Christ, whereby those in whome the former doctrine worketh repentance for their sinnes, are erected and

...ture? of the which before I speake, it shall not be amisse to declare the diuers...
...ses of the woorde Faith, in the Scriptures, least we should take that for...
...Faith in Christ which is not: it is taken...
...diuersly in three significations. First, it is vsed for beleeuing the worde of God...
...to be true, called commonly, a historicall...
...faith, whereby man is perswaded, that...
...the things done and recorded in the scriptures are not fained, going no further:...
...this faith is most properly in diuelles, for...
...they know and beleeue that all the things...
...there spoken shall be performed, but because they haue no comfort therein, they...
...(c) tremble at the consideration thereof:...
...which thing we see also vttered by the diuels...
...saying (d) art thou come to torment vs before...
...our time? whereby they acknowledge...
...that they looked for torments, but they...
...would haue the time prolonged, so long...
...as they could: this faith is verie common...
...vnto mankinde, for Satan can teach...
...what be wicked, a lesson that he could...
...neuer learne himself, namely, that he were...
...so to no true, that it is but a fained...

Faith in scripture hath 3. significations.

(c) Iames 2. 19

(d) Matth. 8. 29

Sathans schoole is more cunning than their maister

And therefore you shall see and heare them hearing sermons by the ministers of the worde: rich, as blockes not vnderstanding at all, sleepe with the voice of the Minister: or else openly blaspheme and mocke the worde. Thele be notable Schollers, that haue learned more than their maister the Diuell. It muste needes be therefore, that they beg as neare condemnation as he. Secondly, it is taken for the working of miracles, in whiche sense it is taken where it is said: (a) If ye haue but faith as a graine of mustard seed, and shoulde say vnto this Mulberie tree, plucke thy selfe vppe by the rootes, and plant thy selfe in the sea, it shoulde euen obey you. This kinde of faith was verie rife in the primitiue Church, when the Gospell was to be planted in the whole worlde: for God gaue vnto the Apostles (b) power to confirme their doctrine with signes and wonders. But afterwarde it ceased, and the ordinary confirmation by the preaching of the worde remayneth now among vs. This faith hath beene, and may agayne that is a transport and a gift [illegible] for some shall say in the latter day [illegible]

(a) Luk.17.6.

(b) Mark.16.20.

(c) Matth.7.22

haue wee not cast out deuills in thy name? to whome it shalbe answered, I know you not, depart from mee, yee workers of iniquitie. The strength of (a) Antichrist was to bee with lyes and great wonders. And it is also said by our Sauiour himselfe speaking of the last and dangerous times: (b) that there shall arise false Christs and false Prophets, that shall shew great signes and wonders, so that if it were possible, they should deceiue euen the verie elect: which wee haue seene and daily doe see by experience especially in the confirmation of Antichristes kyngdome. Thirdlie, faith is taken in the Scriptures, for that faith whereby wee apprehend the mercie of God to saluation, commonlie called a iustifying faith, which beleeueth the word of God to be true, that it applieth the whole, as profitable to him selfe, the threatnings to feare him from sinne, and the promises of God in Iesus Christ, vnto his owne comforte and consolation, and then both to praise him and to godlinesse: in these three seuerall is faith most commonlie vsed in the word of God.

The last is that, which appertaineth to

Read Peu
Marters o
mon plac
booke a.c
a Reue.13
2.Thes.2.9

b Matth.24.

our purpose, wherof wee are to speake yet more at large. It maie bee thus defined. Faith is a certaine knowledge, and sure perswasion of the free fauour of God in Iesus Christ, grounded vppon the promises of God in his holy worde, and sealed in our hearts by the holie ghost. This definition, containing in it the whole substance and summe of our faith, is to be enlarged further, to the end that euerie part and parcell thereof may the more plainlie be knowen.

definition of faith.

Certaine knowledge. This is the beginning and (as it were) the cause of faith: for (as the Apostle sayth) he (a) that commeth to God, must beleeue that there is a God: so he that beleeueth, must first know what to beleeue, and learne the doctrine of saluation out of the worde: and therefore our Sauiour Christ in that diuine prayer that hee made a little before his passion, hath these wordes. This is life eternall, that they know thee to bee the onely true GOD, and whome thou hast sent, Iesus Christ. The worthy place (though it containe in it sayth also) yet it is excellent to proue, that knowledge must goe before

(a) Heb. 11. 6.

(b) Ioh. 17. 3.

faith.

faith, for it is the nature of faith to beleeue that it certainelie knoweth: and therefore where there is no knowledge, there can bee no faith. Then lette all men iudge what doctryne that was, whych taught ignorance to bee the mother of deuotion: and forbidde the people the knowledge of the woord of God, it was euen to blinke folde our eies, that we might fall into the pitte of perdition before wee beware, it was to hide the keyes of the kyngdome of heauen, (a) so that they neither entred them selues, neither suffered others to enter. But blessed bee God, who of his great and infinite mercie, hath eased vs of that burthen, and graunted vnto vs his holie woorde. The which albeit manye among vs doe little esteeme, because their (b) consciences are seared with a hot yron, that they cannot see the vtteraunce of it, and therefore doe loathe the hearing of the same preached: yet we know that faith commeth by hearing, and hearing by the woorde of God. And albeit it was to the Iewes (c) a stumbling blocke, and to the Grecians foolishnesse: and is nowe to the superstitious Papist, terrible: and to the

a Luk.11.

b 1.Tim.

c Rom.

d 1.Cor.

conceited

conceited wise man of the worlde nauseate, or too base for him as meate vnto all: yet it then was, and now is, and euer shall bee, to them that beleeue, the power of God to saluation, and that by preaching the whiche muste make vs (if wee haue anie loue to our own soules, health or desire of faith) to (a) meditate in the worde of God daye and nighte: and to loue (b) and like it aboue anie profite or pleasure: thys knowledge muste be certaine, for knowledge being the grounde worke of faith, if it be vnstable, the building cannot stande sure: whiche certainetie standeth in these two pointes: first to bee perswaded of the vndoubted truth of Gods worde: and secondly, of the absolute sufficiencie thereof, not to neede anie traditions of men, to make it perfect it selfe. These two thinges are duely to be considered, and so much the rather, for, that Sathan fighteth to shake them both, laying the truth of the worde vpon the approbation and allowaunce of men: and toyling dreames and fancies of vnlearned persons into it, to consummate the perfection of the same.

(a) Psal. 1. 2.
(b) Psal. 19. 10.
(c) 1. Tim. 1. 4.
(d) 1. Tim. 1.
(e) Mat.
(f) Rom. 10. 1.

Sure per[illegible] This is the substance

and

[illegible] nature of faith, which doth arise of the working of gods spirit with the word, and of the knowledge of the same: that [illegible] we are not onelie perswaded of the truth of his worde, but also beleue vnremouably without wauering, to be partakers of the mercies of God in Iesus Christ. The names that the holie Ghost ascribeth vnto this faith, in the doctrine of the apostles, bee notable to proue the same not to be wauering, but sure & certain: it is called a ground (a) or foundation: (b) assured faith: (c) an vnfeigned sincere faith: (d) an vnfeigned trust: (e) assurance of hope without wauering: a (f) full assurance: (g) assurance of our soule: holy sure and perfect, which consideration is notable, for as the aduersary, though he worke per tollerantiam and moueth with the windes and tempests, yet doth not ouerthrow and ouercome: euen so faith, what troubles or crimes so euer betide vnto the godlie in this world, doeth neuer ouerthrow them, but that in Iesus Christ put assured trust vnto him and dependeth vpon his mercie in all extremities, and so the children of God resting the comforte of Gods grace, and hauing a sure hope of the performance of Gods promises vnto them

[a] Heb.11.1
[b] Colo.2.
[c] Heb.10.
[d] Rom.4.
[e] Heb.6.

them, are certaine and sure to bee saued. The which doctrine (when heretofore it hath been ouerthrowen, and doth greatly at this day labour to darken and extinguish) affirming it vaine and presumptuous to dare bee so bold, as to be assured of saluation: which thing is true, if the certainty thereof stood any way in man himselfe, who is naturally filled with all sinne and iniquitie: but while they take their warrant vnwisely, they greatly dishonour God, for making this well, God promiseth in his worde eternall life to all that beleeue: thou beleeuest all thou beleeuest, and I say to thee, thou arte not sure to be saued: and I say, that I am. Which of vs (I praie you) doubteth not? The cause why thou canst not be sure, is, for that thou arte sinnefull. And therefore God may cast thee out. Contrariwise, the cause why I am sure, is the truth and the power of God: his truth, because I doo not doubt, but that he will be as good as his promise: his power, because all things are possible to him. This is the ground and foundation of the certaintie of my hope, least I should mistrust God, or extenuate his power. If in the

I looke not vpon mine owne worthinesse (for then must I needes doubt) but vpon him that promised: and that I do well in so doing, I proue by the testimony of the Scriptures concerning Abraham, whose faith I am to follow, (a) of whome it is said, that he neither did consider his owne body being now dead (which was almost a hundred yeeres olde) neither the deadnesse of Sarahs wombe, neyther did he doubt of the promise of God through unbeliefe (marke heere, doubting is much unbeliefe) but was strengthened in the faith, and gaue glorie to God (then maketh dishonoureth GOD) being fully assured, that hee which had promised, was able to performe it. This being my warrant, I am assured, that whosoeuer doubt of their saluation haue no faith at all. The reasons that the aduersaries of this doctrine do alleadge (because they seeme to carry some colour of truth in them) are to be considered: first (say they) there is in all men naturally a feare: but where is feare, there is doubting, and therefore all menne must needes doubte. Wherefore I am aware, confessing the

(a) Ro. 4.19.

Foure obiections against the certainty of saluation.

The first obiection.

whole, and yet it maketh nothing against
mee: for the feare that is in mee is na-
turall, and is the worke of the flesh, and
(indeed) doeth fight against faith, as the
regenerate man doeth against the vnrege-
nerate, or the outward man against the in-
ward: but as the Children of God are
through Iesus Christ more than conque-
rers through him that loueth them: so faith
ouercommeth, yea expelleth feare, and
maketh vs to approche with confidence
vnto the throne of his grace. Further
they obiect, that we are commanded by
S. Paule (a) to worke our saluation
with feare and trembling, the which we
see not to do, if we were sure to be saued.
I answere, that we must so, but we do that
worke faith in our selues, and therefore the
Apostle speaketh there of the continuall ob-
seruation of christians, which stregard of
the maiestie of God, alwaies beholding
them, and the quicke eies of the watch-
full ouerseer vpon them, make them
marueilous carefull that they doe not
please so great and good a God, and
that they grieue the spirit of God,
whereby yee may take vtterance

...whom you, & to speak still of the gospel. A ...nication never to pass out of our mouths: ...ge charitably nothing against the assu...ce of our faith. They object yet further, ...ho saying thus in sure that he shall stand ...by David, Lot, and Peter, which many ...ho were godlier then we, have fallen. I ...answere. I am not sure to stand in sincerity ...of conversation (for it may please God ...to suffer me to fall into that sinne, wherun...to I am naturallye prone, to the end to ...serve me in mine own weakness, and his great ...mercy) but I am sure I shall never fall fi...nallye, because he that hath (a) begun a ...good worke in me, will performe it until ...the daye of Jesus Christ: for (b) whome ...God loveth, he loveth unto the end: so that ...if, whatsoever ill he maye feele himselfe ...entangled with an vnfeigned perswasion of ...gods love, may thereby assure himselfe of ...gods favour for ever. Notable example ...whereof wee have in the servaunts of God ...David, who by the consideration of the ...helpe that he had against the Lyon (c) and ...the beare in the wilderness, is strengthe...ned to go against Goliah, saying, that god ...that deliuered mee out of the handes of ...them, shall also deliuer mee from this vncir...

The third o... iection.

a Phil. 1. 6.

b Iohn. 13.

c 1. Sam. 17.

cumcised Philistines: so that our assurance
standeth in the mercy of God & not in our
obedience which staggereth daily. As for
they say, certainty of salvation standeth in
Gods eternall election, and who knoweth
whether hee is elected or not: answere, the
foundation (indeed) standeth in election. &
is the roote of our assurance, but to say that
none knoweth whether he be elected or no,
is to say that none be called: for he that is
called is elected, (a) because whom God e-
lecteth him hee calleth: so that whosoever
can prove to me by infallible marks out of
the word, that he is called with the inward
calling, to him I can prove his owne par-
ticular election: and therefore when they
say that none knoweth whether he be elec-
ted, they shew plainely that themselues be
not called, and then no marvel if they doubt
of their salvation, when they knowe not
whether they bee within the compasse of
gods grace in calling or no. Therefore let
him (whosoever hee bee) whether Papist,
pelagian, libertine, familian, or atheist (for
all these shake hands in this point) labour
diligently by hearing and reading of the
word & prayer, to finde out what the will
of God is, and to trie himselfe whether he

e fourth
ection.

om. 8,30.

w to trie
ether we
elected.

any thing to him or not: but the testimonie of the truth of God to bee false, because his infirmitie cannot attaine vnto it? Whether you will heer the condemnation of this, or no: he ſtandeth not in himſelfe the more ſtedfaſt, becauſe the wyde of God pardoneth them our wilfulneſſe, that are the children of God.

Of the free Fauour of God. This is the thing which wee muſt know, and wherein wee muſt bee vndoubtedly perſwaded, that is, that God of his meer mercie in Jeſus Chriſt, hath vouchſafed to accept vs to bee his children, not regarding any thing in vs that is ill to hinder: nor any good in further the ſame. Whereby doctrine is in many places of ſcripture ſet downe to vs, as in that confeſſion of Peter, our Sauiour ſaith, (a) fleſhe and blood hath not reuealed this vnto thee, but my father which is in heauen. And in another place: (b) No man commeth vnto mee, ſaith he, except my father draw him: (c) without Chriſt wee can doe nothing: for wee are not able of our ſelues to (d) thinke a good thought, ſeeing that it is he that (e) worketh in vs both to will and to performe. And yet notwithſtanding all theſe expreſſe ſentences of the holy ſcripture, we ſee ſome

a Matth.16.17

b Iohn.6.44.

c 15.5.

d 2.Cor.3.5.

e Phil.2.13.

by grace and mercie to establish merite, and to maintaine free will in man: to be good if he list. But we haue learned out of Gen.6.5. (a) the imaginations of the heart of man are altogether euill, and that there is in (b) vs (that is) in our flesh no good thing: Rom.7.18. and therefore our faith leaneth vppon the sole and onelie mercie of God for our saluation: and in regard of our owne vnworthinesse, goeth in true humilitie and doubteth our minde to be ruled, and guided by his blessed word.

In Iesu Christ. Because we find in the word of God, that GOD is iust, and that we be sinners, and therefore in his iustice though he would, he cannot pardon vs: our faith findeth out a meane whereby the iustice of GOD is satisfied in the full, and also his mercie purchased for vs, which is Iesus Christ both God and man, (as we confesse (as he is God) all the enemies of our saluation, Sathan, sinne, and death, and to suffer (as he is man) all the paines and torments that we had deserued both in bodie and soule, and so presenteth vs in his owne righteousnesse and merites, alone vnto the face of God, and maketh vs heires of his eternall glorie. This

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] beleeue in him: it is the office
of true faith to apply the same particu-
lar vnto our selues, whereby we see
that same perfection verified, that we
spake in the first, that faith respecteth not
our selues, nor nothing that is in vs, but
the promises which God offereth vnto vs
in his iustified word, therefore our faith
must not respect the workes of man, nor
leane vpon any thing saving the worde of
God onelie, which is the thing wherebie
faith is wrought, strengthened and stablis-
shed in our hearts. [illegible]

[illegible] by the holie Ghost
The promises of God are generall
offered indifferentlie to all men, both
can and doe without exception, [illegible]
ministerie of the worde, and yet effectuall one
lie to some, cause [illegible] here arose a
verie question, how it may come to
passe, and consist with the truth, that
[illegible] which is an-
swered thus by doctrine, (though experi-
ence [illegible] daily) that
[illegible]

[illegible] thing

thing at all: but to these few vnto whome it is giuen, God openeth therebie and
[a] Acts.16. maketh entry (a) vnto the hearts and ad-
uertiseth the same her speeches, though the ma-
nifestie of man, vnto the outward eares, so
inwardlie hee preacheth vnto the soule by
his holie spirite, whereby those words are
right deliuered into the heart, and they vnfai-
nedlie persuaded of them in their soules,
which spirite doth keepe continuallie re-
uerence in their hearts afterwards, assuring
them of his mercie. This S. Paul testifi-
[b] Rom.8.
eth vnto vs, saying, (b) we haue not receiued the
spirite of bondage to feare againe, but the spi-
rite of adoption, whereby we crie Abba fa-
ther: the same spirite witnesseth with our
spirite that we are the children of God: and in an-
[c] 2.Cor.1.
other place: it is (c) God which stablisheth
vs with you in Christ, and hath annointed
vs, who hath also sealed vs, and hath gi-
uen the earnest of his spirite into our
[d] Iohn.4.
hearts, whereby wee (d) knowe that wee
dwell in him, and hee in vs, because hee
hath giuen vs of his spirite. Thus beeing
enlarged by the woorde, that whomesoeuer
God calleth, hee sealeth with his holy spi-
rite, it vnfoldeth, that euerie one of vs re-
ceiuing pardon, how hee sealeth himselfe

n.4 13.

affected in this point; whether wee can feele the spirite comforte vs as the promes and seales of vs. The which triall that it may be the better, I will set downe three effects of the spirite in them that beleeue, whereby thou maiest examine thy selfe.

e effects
e holy
t in them
nome it
leth.

The first is this, whereas wee by nature cannot abyde wrath, or care not for the wrathe of GOD, because it is to our carnall mere foolishnes: the holy-ghost worketh in vs alone of the same, to take delyght and comforte in hearing and reading of it, and therefore they are sayd to be of God that heare his word. Which sentence Saint Iohn (b) applieth to the hearing of the Ministers of GOD preaching the same worde. The second is the fruite that floweth out of this, which is come forth by the woorde, and increase of faith, with feeling of the worcking of the same in our hearts: for many heare the worde, and that with some ioy, who yet haue little comforte by it, for that they can not applie it to themselues for their particular vse & practise. Therefore this is the effect of the holy ghost, to be vnfainedly persuaded that all the mercies of God in Iesus Christ, promised in his worde are as effectuall to

n.3.47.

me.

one, as though were set poisons and ye to mix by nature. The third is a touching of sin, and a thirsting after goodness: whereby we (through Gods leaue) are able to live in all obedience of conuersation. This S. Paule setteth forth in expresse words, saying, if (a) any man haue not the spirit of Christ the same is none of his: and if Christ be in you, the body is dead because of sinne: but the spirit is life for righteousnes sake: so then these three, loue to the word, perfection of Gods mercies, and reformation of life, are in all that haue the holy ghost. Thus we see by these the principall points of faith set downe out of the mouth of God.

(a) Rom. 8. 9

Let us pray.

The third sequele of amend-

Now remaineth to speake of the fruites and effects of the same faith, which are in effect

in the hearts of all them

while they do of their

in the soule, inwards in the conuersation, inwards by remission of sinne, & the hope of the resurrection, principall

to be heard in our prayers. All which pro-
ceede one out of another: outwarde godli-
nesse in life and conuersation, proceedeth
of faith, which is remission of sinnes, or is the fruite
of faith, is proued by many places of Scrip-
ture: our Sauiour Iesus Christ hauing a
man sicke of the palsey brought vnto him,
seeing their faith, saide (a) be of good com-
fort, thy sinnes are forgiuen thee. Wherein we
haue to consider, that not their faith, but
his owne, applied remission of sins vnto
him. S. Paul in a long discourse in that ho-
norable epistle written to the Romanes, con-
cludeth with these words: (b) We conclude
that a man is iustified by faith, without
the workes of the law. The Prophet also
saith, that (c) a iust man liueth by his faith.
The reasons that the Apostle vseth to proue
this are many, I will only set downe three
of them which are most apparant, and cui-
dent: the first is taken, by the [illegible]
the olde Testament is full of [illegible]
men (d) haue erred, and done [illegible]
is none that doeth good, no [illegible]
all hauing sinned, none but [illegible]
in (e) one in whom all is [illegible]
follower, that none can be [illegible]
workes, and therefore [illegible]

a. 8. Rom. 8.
arth. 9. 2.

om. 3. 28.

bac. 2. 4.

ree rea-
out of S.
l proving
fication
by faith.
al. 14. 1.
nes 2. 10.

not at all: the second is by the sentence and promise of the law: this do, and thou shalt live: but (a) cursed is he that abideth not in all the same commandements to do them. but none is able to doe so, for then Christ died in vaine, and his death hath bene to no purpose: and therfore al men being by nature under the curse, and not able to redeeme themselues: it followeth that he, who must pardon sin, Iesus Christ, must be their redemption, and applie vnto vs by faith: thirdly, by the nature of the promise made to our father Abraham, thus: The same way that Abraham was iustified and acquited from sinne, the same way are all his children iustified: but he was iustified by faith, for (b) he beleeued God, & it was imputed vnto him for righteousnesse: and therefore must al the seede for euer be iustified by faith: so that this must stand for an vnremoued truth, that he which seeth any other way to haue his sins put away, whether it be by pardons, merits, or any thing else than only by faith apprehending the merits of Christ, cannot be comforted in his soule by certaine perswasion, but must needes doubt and waver continually.

a Galat. 3.

b Rom. 4.

The

The second inward fruit of faith is, the loue of God the father which commeth vnto vs when our sins are forgiuen: for as man is separated from God, by reason of sin and iniquitie, so the same being remoued and taken away, GOD and man are made one, & be reconciled together again, by which reconciliation the loue of god is procured by the reconciler Iesus Christ, to haue his full course and passage vnto man. The which our sauiour meant, when he said: the (a) Father loueth you, because ye haue loued me, & beleeued in me: which thing S. Iohn also meant when he said, that the effect of the gospell is, that we (b) might haue fellowship with the Father and with his son Iesus Christ: of which thing whosoeuer is truely perswaded, he shall haue in his soule and conscience, an vnspeakeable comfort: for as there is nothing more greeuous vnto man, if he consider it well, than to haue the heauy hand of God vpon him, and his seuere countenance against him, so nothing can be more sweet & comfortable, than to be perswaded of his fauour, and fatherly loue towardes him. But of which arriueth to the gaining that peace of conscience, and ioy in the holie,

(a) Ioan 16. 27.

(b) Ioan 1. 3.

that

that passeth all understanding, which Christ
our Saviour meant, when he saith to his Dis-
ciples (a) peace I leave unto you, my peace a Iohn 14.
I give unto you, not as the world giveth,
give I unto you. Let not your hearts be
troubled, nor feare: which also S. Paule
meant when he said, (b) being iustified by b Rom. 5.
faith we have peace toward God. And in
another place, (c) peace is reckoned up a- c Galat. 5.
mong the fruits of the Spirit. Examples
whereof we have in the Scriptures: the
Eunuch of Ethiopia, being instructed in
the faith, and baptised by Philip the euan-
gelist, it is said, that he went on his way
reioicing. The same is reported of the Iai-
ler that was conuerted by the preaching
of Paule, that he reioiced, because that he
with all his household beleeued in GOD.
Marie likewise reioiced (not so much in
that she was the mother of Christ) but in
(d) God her Saviour. So that this being by d Luke 1.
the worke of God procured to bee one of the
fruits of a true faith, it resteth that euerie
one of vs doe weye our selues, examining
our hearts how great we finde this ioy in
vs, the which although (I doubt not) in it
selfe is great measure in the hearts of
some, yet I feare in the most it is verie li-

tle,

christ with long tarrying. For if we may (a) iudge the tree by the fruits, how hard is it to preuent pleasure, pride in seeking worldly pelfe together, other in banqueting & drunkennes: & many in chamboring and wantonnes, that it is hard to find that man or woman that liueth soberly unto the world, the signes of ioy in the holie-ghost, which argueth vs to be carnall and fleshly minded, not sauoring of the spirit of God.

The third inward fruit is a promise that God hath made vnto vs, that he will heare our prayers, & grant our requests: which thing is promised by the mouth of Christ Iesus vnto all beleeuers, saying, verely, verely, I say vnto you, (b) whatsoeuer yee aske the Father in my name, he will giue it you, which thing we see verified vnto the Centurian, to whome it was said, (c) as thou hast beleeued, so be it vnto thee, & his seruant was made wholy the same houre. Iaw likewise to the two blinde men, which cried, Sonne of David haue mercie vpon vs, to whome he answered, according to your faith be it vnto you. Which doctrine must needes be vnto the faithfull an exceeding comforte: For when they

tatt, the diuerse temptations wherewith we
all daylie labour to ouerthrowe our
soules, and the manifolde tribulations
that dayly befall to the body, as the
slaunders and iniuries done vnto vs by
the wicked, the sickenesse, pouertie, and
neede that lay holde vpon vs: against all
which we haue no shield nor defence, but
onlie to flie vnto the Lord by humble and
hearty praier, the which if hee should
not regarde, our state were miserable, and
wee of all other most wretched, if wee
should not be heard of him, for whose sake
we hazard all our liberties in the world, & ex-
pose our liues against his foes: then
could we looke for nothing but vtter con-
fusion both of body and soule, but in that
he hath promised, that if wee (a) call vpon a Psal. 50.
him in the day of our trouble he will heare
& deliuer vs: we gather thereby an vnder-
ued comfort against al afflictions, that ei-
ther the Lord will remoue them from vs,
or els graunt vs such strength and patience
that we shall not onely sustaine and beare
them, but also triumph ouer them, to his
great glory, and our owne exceeding com-
fort, where vpon we resting as vpon an an-
chor both sound and stedfast, our mind will-

lingly

ringly lape downe our wordes vnder the
yoke of Gods correction, being certainely
m.8.28. perswaded, that al (a) things shall fall vnto
for the best vnto vs, if we vse vnfainedly
feare him: yet this doctrine grieueth vs mar-
uaile not to the carnall & fleshlie prayers of na-
turall men, who, when they heare, that
God will graunt whatsoeuer is asked in
his Sonnes name, do by and by aske ri-
ches, honour, promotions, and worldly
dignities: but for such wishes, S. Iames
m.4.3. telleth vs (b) that we aske and receiue not,
because we aske amis, ỹ we might bestow
it vpon our owne lusts. Therefore to aske
in the name of Christ, is to aske according
hat it is to to his will, that is, to pray for the gifts of
e in the the spirit, for the strengthning of the soule
me of absolutely, and for the things of this life,
rist. with condition, that is, if it be his will: &
if we thus pray against any inward weak-
nes, or outward extremitie, & yet are not
heard, we must think our prayers haue not
beene sufficiently faithfull vnto vs, or
God seeth it better for vs, to keepe vs vn-
der the rod, to schoole vs: and hauing learn-
ed this lesson, we should haue great com-
fort in our prayers, though they be not gra-
unted for in the deede, euen then is it most

gree-

greeuous, for when we are (a) weakest in our selues, then wee bee strongest in the Lord. This fruit of faith bringeth forth many other, as first hope, which is a looking for the performaunce of that which is promised with a trust to obtaine it. For when I see that God hath not onely promised eternall life, but all things necessarie for this present life to all them that with a hart & true faith aske them at his hands, I beleeuing the Lord that he will performe it, do daily expect & looke for the performance therof, & in the meane while do feed my desire with a continuall expectation for the same to be reuealed: waiting for the Lords leisure, vntill it be his good pleasure to accomplish the same to me. And this is a notable vertue, being stedfast for we see not by the scriptures, & our owne experience, how the Lord promiseth & then seemeth to withdraw his hand, he promised the land of Canaan to the Israelites, and yet kept them 400 yeres without it: he promised deliuerance from captiuitie, and yet kept them 70 yeres in it. He promised Iesus Christ the Sauior of the world, the (b) seed of the woman to bruse the head of the serpent, almost 4000 yeres before that

(a) 2. Cor. 12

The definition of hope.

(b) Genes. 3. 15

eause in the flesh, and so hee dealeth with us: which thing because it is not presently performed, the wicked distrust, & take their present pleasure of those things that be here, following their great grandfather
Hebr. 12. 16. (as) Esau, in selling the birth-right of the kingdom of heauen for a messe of pottage of pleasure, in this world choosing rather to enioy the pleasures of sin for a season, & so perish afterward eternally, than to suffer hardnesse for a night, and want for a moment that they might enioy the kingdome of heauen: But contrariwise, the godlie beleeuing God, and trusting to his promises, doe with patience abide, with earnest prayer beg, and with hope look for the manifestation of al Gods promises to their great and endles comfort: and of one of these sorts is euery one of vs: and therefore let vs examine our owne consciences.

ience. The second vertue is patience, the daughter of hope: for as it is in things of this world, a man that hath beene long exercised in any labour, though it be at the first neuer so greeuous to him, because he seeth it can not be auoided, hee is contented to vndergo the paine thereof, and with patience he proceedeth: euen so it

is in the looking for the promises of God,
the troubles that we endure heere for
Christs sake, at the first they be very grie-
uous, & the want of the accomplishment
of them doth bring great lamentation &
griefe: but when we see, that God hath
obtained hereit must be so, that his must
be done with hope, and tried with af-
flictions: he maketh vs (if we be Gods
children) as meek as lambs, and milde as
Moses, and as patient (as we say) as Iob.
So that you see, how those things that be
victory for the flesh, turne to the great ho-
nour and glorie of GOD, and our owne
good: in that it encreaseth vertue and
godlinesse in vs. The third and last fruit Contenta-
tion.
that this hope bringeth forth is resur-
rection, a singular and a heauenly vir-
tue; the rarest flower that the garden of
mans soule bringeth forth, which is this,
why? I see by the eies of faith, the narrow
way that God hath appointed for his chil-
dren, & that euery extremitie brings forth
a happy successe to them that feare God,
therfore do hope that the Lord being pla-
sed with me in his Sonne my Sauior Ie-
sus Christ: is pleased this in me, & must
doe the same in all Gods children, so be-

very willing, & contented with that crosse which he hath lotted out vnto me, and bee so farre from murmuring & grudging, that God hath left me vnder the crosse: that I must greatly reioice therin. Which thing we do not onely see practised by the holie Apostles of our saviour Iesus Christ, who
Actes 5.41. did (a) reioice that they were counted worthy to suffer for his name, but also prescribeth vnto all Gods children that become al
1. Tim. 3.12. (b) that will liue godlie in Iesus Christ,
Actes 14.22. must suffer persecution, and (c) enter into the kingdome of God by many tribulations and afflictions: that therfore we must
Iames 1.2. (d) account it exceeding ioy, when we fall into diuers temptations, knowing, that the triall of our faith bringeth forth patience, and patience, hauing his perfit worke, bringeth foorth perfection. The commen fruit of which Contentation, is also contentation with our estate and calling, wherein the Lord hath set vs: that, so it bee neuer so poore, base, contemptible, or laborious: seeing that God in whome wee repose all confidence, of whose loue we be persuaded, hath set vs therein, wee must thinke it the most conuenient standing for vs, and bee well contented there-

withall, laboring to do our duety therein, with all sincerity and care to deale iustly and ..uely: which fellon (a pitifull thing to thinke) is scarse learned of any: for we see how the poore accoũt the rich in good estate: the rich deemeth the poore to liue most at ease: subiects admire the happines of princes: and princes wish to themselues the secure condition of their inferiours. Whereupon it commeth, that euery one (almost) letting his eies vppon the glose and outward shew of another man, starteth aside from his standing, and is carelesse in his calling: as magistrates become rateles: meane men looking aloft waxe couetous, seeking to growe great by extortion and diuerse: artificers to inrich themselues vnlawfully, by facing, and lying, swearing and forswearing: so that the head is sicke and the whole heart heauie (a) from the top to the toe, there is nothing whole therein, but woundes and swelling, and sores full of corruption. And in this generall apostasie (I quake to thinke it) and my tong faltereth in my mouth to speake vnto they that should be lanternes of light to others, they frõ whose mouths should come the sweet words of eternall life, the whole

a Esa. 1. 4. 5.

liues should shewe the image of Christ Ie-
sus most cleerly (alas) are so cloggyed and
cloted with promotions and dignities of
this worlde, that they cleane forget what
calling they haue, what charge is laid vp-
on them, and what a heauy reckoning they
haue to make, insomuch that now falling
frō their first loue, doe now persecute that
which heretofore they haue preached: o-
thers, bicause they thirst after gaines and
2. Tim. 4. 10. vaine-glorie (a) forsake Christ with De-
mas, & embrace this worlde, vsing al law-
full and vnlawfull waies to win the woorld,
not regarding what become of those pit-
ied sheep, the flocke. Wherefrom spring-
eth a miserie more greuous than all these:
that the people of God, for whome Christ
Iesus did shedde his most pretious bloud,
are so harded in atheisme and godlesnes,
that a man had as good speake to a stone,
as to the most, concerning any matter of
religion. And all these with infinite mo
abhominations spring hence, that mē are
so careless to keepe their standing, to be
contented to abide the heate of the daie,
and discharge that dutie wyth an vpright
conscience that God hath laid vpon them.
I would to God, that the dyuersitie of
tion

tion of these enormities were settled in the
heades and hearts, not onelie of euerie
particular person, whose fault it is, but es-
specialy into theirs, vnto whom God hath
ministred to see these things redressed: that
thereby wee might bee compelled not to
trifle wyth God and his seruice, as wee
doe, and extoll a bare shadowe so long,
vntill the Lord remoove from vs the sub-
stance (which God forbid) but that wee
might all bee compelled to labour in the
vineyard of the Lorde, for the instruction
and comforte of his people, or else caste
out as stones that make men stumble, and
salt, that being vnsauerie, is good for no-
thing. That euery man (if of him selfe
he will not) may be constrained to obey
the Lorde according to his worde, and to
serue him for the furtherance of his glo-
rie, in a lawfull and holie calling warr-
ranted by the worde of God: vntill which
time it is vnpossible that the gospell shold
flourish effectually in this land, because
God will blesse nothing but his owne in-
stitution and ordinance: for the chaffe and
corne can not agree together, neither is
it lawfull for the Gentiles to be suffered
to wyne with the Iewes in the building

of the temple, though they seeme neuer so glosingly to offer their helping hand thereunto: lest it should afterward be said, that the Iewes were not able to do it, without the help of their foes, and so it should be a dishonor to their God. The Lord giue vs eies that we may see, and hearts that wee may perceiue what is his will, and how he will be serued.

The outward fruit of faith is godlines of conuersation, which in the beginning was made one byasnech of amendement of life: ye you see now how it proceedeth from faith, & flows out of it, as the fruit from ꝑ tree, & water out of ꝑ fountaine, the which may be thus defined: it is an earnest, and carefull indeuour to obey and fulfill the lawes of God, growing out of faith, and directed to those endes which God hath appointed, that is, to his glorie, the comforte of our consciences, and the benefits of our brethren. In that it is sayde, that obedience is an earnest and carefull indeuour: the meaning is, that wee must not onelie thinke it our duty to serue God according to his will, and to obey his commandements (which all godlesse persons will confesse) but also must, and earnestlie

e definiti-
of obedi-
e.

care to doe the same indeed. (a) If any entrie [a] Math. 7.21
one that saith Lord Lorde, shall not enter
into the kingdome of heauen: But he that
doth the will of my heauenly father (sayth
Christ) which is in heauen: not the (b) hea- [b] Rom. 2.13
rers of the law are righteous before God,
but the doers of the law shalbe iustified: for
if any (saith S. Iam) (c) heare the word & do [c] Iames. 1.
it not, he is like vnto a man that beholdeth
his naturall face in a glasse, but when hee
hath considered himselfe, he goeth away, &
forgets immediatly what maner of one he
was. But who so looketh into the perfect
law of liberty, & continueth therein, he not
being a forgetful hearer, but a doer of the
worke, shalbe blessed in his deed All which
sentences are spoken by the holy ghost to
this end, that wee should knowe, that it is
needful for vs (nay, faith wil bring it forth
if it be in vs) to liue in godlines, to reform
our affection inwardly, & our conuersation
outwardly, according to the prescript rule
of gods word. Wherein how careless the
world is, & how little reckoning is made
hereof, al men that will trye the truth by
the touchstone of gods woorde shall easilie
see. For euerie man, now a dayes, if he can
put on the name of a Protestant, if hee can

make any shew at all, by and by he take th
himselfe, and is also taken of others, to be
at a true and sounde religion: yea though
his life and conuersation doe sweare the
the contrary, being fraughted with all sin
and iniquitie. These are they that (a) turn
the grace of God into wantonnes: that
(b) sinne because they are not vnder the
law but vnder grace, that will make sinne
abound, that grace may superabound, that
will doe euill, that good may come there
of: whose damnation is iust. But (c) wee
haue not so learned Christe, and notwith
standing the worldlings be careles of godly
ly conuersation, yet we haue vnto vs ma
ny reasons set downe in the word of God
to bring vs thereunto: First the com
maundement of God in the (d) law reite
rated by the mouth of our (e) Sauiour Ie
sus Christ: be ye perfect, euen as your hea
uenly father is perfect: and S. Paul mea
ning to set downe the same thing, saeyth
this is (f) the will of God, euen your san
ctification. Now it being the cõmaunde
ment & will of God, who is the God of po
wer, a reuenger of sinne, & punisher of ini
quitie, it should be euen as a 1000. whips
to driue vs, and ten thousand cartropes to

hale

Iude 4.

Rom. 3. 8.

Ephes. 4. 20.

The scripture shorteth vs a godly life by many reasons.

The 1. reason.

Luc. 11. 44.

Matth. 5. 48.

1 Thes. 4. 3.

hole vs vnto the same: for he is not a God
that (a) loueth wickednes, neither shal euil
dwel with him; & we know that we shal al
com before his throne & seat of iudgment,
wher he wil giue sentence without parti-
ality, & iudge al mẽ, not according to their
outward confession, but according to their
deeds, where he wil say: (b) depart frõ me
ye workers of iniquitie: so that this shold
maruelously moue vs, to cõsider with our-
selues, that if we carelesly go on, and heap
sinne vppon sinne, neuer a white, or little
regarding whether wee liue godly or no,
surely wee can assure our selues of no o-
ther sentence at the daye of iudgement,
but (c) go ye cursed. Secondly, the consi-
deration of Gods manifolde blessings be-
stowed vpon vs in his sonne Iesus Christ
should make vs to liue godly; The which
was notably figured to vs in the worlde-
ly blessings that God bestowed vpon the
Iewes; vnto whom the Lorde (meaning
to set before them as in a glasse, their e-
state by nature, and wherevnto hee had
brought them) sayth (d) thy father was an
Ammorite, and thy mother an Hittite.
I found thee in the wast and roaring wil-
dernesse: and lead thee about, and sought

thee,

a Psal.5.4.

b Math.7.23.

c Math.25.41.

The 2. reaso

d Ezec.16.3.

Deu.32.10. thee, and kept (a) thee as the apple of mine
11. eie. As the Eagle stirreth vp his nest, hoo-
vereth ouer his birdes, stretcheth out his
wings, taketh them & beareth them on hyr
wings: so I alone led thee (saith the Lord)
all which being set down in earthly terms
vnto them, as was his maner, for their in-
struction are more plainely exhibited vnto
Psal.51.5. vs: which are in effect thus much (b) We
are conceiued and born in sinne, by nature
the children of wrath, the bondslaues of
Sathan, and heires of hell: which state of
ours, the mercifull father of heauen pitti-
ing, rather then we should perish, hath sent
his dear and onely sonne Iesus to take on
him our nature, to suffer the paine that we
haue deserued, and thereby not onely hath
freed vs from condemnation, but purcha-
sed for vs eternall saluation in the king-
dome of heauen: Whereby in the meane
while, all that we doe (which of it selfe is
stinking in the nostrels of the Lord) is ac-
cepted, being in any measure good: and his
creatures, which before were accursed, vn-
to vs & for vs are blessed, sanctified to our
comfort. The which (so oft as we consider
it) it must make vs very carefull to shew
our selues thankefull vnto our good and

mercifull God: and carefullie to glorifie him with that obedience that he hath prescribed vnto vs in his holy & blessed word. Vnto which the holy ghost doth oftentimes take occasion to exhort vs: I (a) beseeche you brethren, by the mercies of God, that you giue vp your bodies a liuely sacrifice, holy and acceptable vnto God, and fashion not your selues like vnto this world, but be you changed in your shape, by the renuing of your wits. And in another place: I (b) praye you that you walke worthy of that vocation wherevnto ye are called, for ye (c) were darknes, but now ye are light in the Lord, walke as it becommeth the children of light, being a (d) chosen generation, a royall priesthood, an holy nation, a peculiar people, that ye should shewe foorth the vertue of him that hath called you out of darknes, into his marueilous light: considering that for this (e) end wee are deliuered from the hands of our enemies that we might serue him without feare, all the dayes of our life, in holines and righteousnes before him: contrariwise if wee haue not this care, and doe not thus endeuour to serue him, what do we? surely no better then we the Pharysies, that perse-

a Rom.12.1

b Ephes.4.1

c 5.8.

d 1.Pet.2.5.

e Luke.1.74

cutes

cuted Christe; and Iudas that betrayed him, and the soldiours that nailed him on the crosse: for wee (a) crucifie him againe, and make a mocke of him. The whyche thing I would to God that all they would consider that haue no care, but howe to excell in sinne: no studie, but how to deceaue: no delight, but howe to become the most singuler and notorious sinners, as extortioners, blearers, ruffians, blasphemers, and such like: whose whole toy is in this, that their most mischieuous practises may take place, for the satisfying of their owne most brutish desires without eithes respecte of God, or the truth: yea, & all they likewise, that seem to be of a better stampe, seruing the Lorde with the fancies of their owne braine: and caruing out for him (so much as they thinke good, without any regarde, or eie vnto his will & commandement) whose gold will proue copper, and their siluer will be tried to be drosse, when they shall come in the furnace of gods iudgement. Thirdly, the consideration of our calling is also in the worde of God set downe as a reason to induce vs to godlines. And what is it? true? If we be of the number of goods children we are (b) citizens with the Saintes, and of the

(a) Heb.6.6.
(b) Ephes.2.19.

the houshold of God: and wee knowe that
whosoeuer will not obey the will of a go-
uernour of a house in this world, he turneth
him out at the doores, as an vnfit person to
abide in the societie of his seruants: and
dare we presse to be the houshold seruants
of God and disobey him? not fearing that
he will cast vs out of his family? wee are
not (a) called to vncleannes, but to holines,
so that if vile life be vnpure wee must cease out
filthinesse: and purge our selues from among
gods chosen: we are called to be (b) temples
for God to dwell in, & will God dwel with
filthinesse? can hee abide to bee in an vn-
cleane and vnholie habitation? no, God
is (c) light, and nothing so sacred, God
is pure, and cannot match with the pol-
luted heart. And therefore let vs assure
our selues that without reformation of
life, wee haue not the spirite of Christ. (d)
Whosoeuer hath not the spirit of Christ is
none of his, but is a reprobate & cast away,
readie to bee throwne into the fire of con-
demnation. Fourthly, our baptisme must
moue vs to godlinesse, for by it wee brag
our selues to bee Christians, but all that
are baptized with the outward baptisme
haue not put on Christ, but they only that

are

a 1. Thes. 4.

b 1. Cor. 6.

c 1. Iohn. 1.

d Rom. 8. 9.

The 4. rea

Rom.6.4. are (a) baptized with him into his death: that as he dyed and rose againe vnto righteousnes, so should we dye vnto sinne, and rise againe vnto newnes of life. For if we be grafted with him into the similitude of his death, euen so shall we be to the similitude of his resurrection: knowing this, that our olde man is crucified with him, that the bodie of sinne may be destroyed, that henceforth we should not serue sinne. Read the whole first to the Romanes, and consider of it: & if you finde not the same worke in you (as the least in some measure) that is there set downe, assure your selues you haue not yet learned Christ aright, neither do expresse the fruit of your baptisme in your conuersation, but rather haue gotten an (a) outward shew of godlinesse, and denie the power thereof, from which all true Christians are commaunded to turne away. Lastly, the Lord (who in iustice might compell vs, and giue vs nothinge) hath set downe vnto them that liue godly, a reward: that whatsoeuer we do in his name (that is in true faith, with care to obey him, and set forth his prayse) though it be worth nothinge in it selfe to deserue any thinge, yet we shall haue our re-

1. Tim.3.5.

The 5. reason

ward: which is increase and augmentation of our ioyes in the kingdome of heauen: and therefore the Lorde saith by the mouth of the prophet, that they(a) which be wise shall shine as the brightnes of the firmament, but they that turne many vnto righteousnes, shall shine as the starres. A doctrin verie needfull to be urged, because of the lazines of Christians in practise, of their profession. And as this is true in the godlye, that the greater obedience they shew, the greater shalbe their glory. So on the other side in the wicked, the more heynous their sinnes be, the more intollerable shall their torments be, which is to be laid verye often before their eies, for it is the common speach of godlesse persons, if I be damned, then what maketh it the matter what I doe, I may giue ouer my selfe to fulfil my lust in al points. But let them knowe this, that as it was saide to the (b) pharisies, that they should receue the greater damnation, so shall it be vnto thee: thy offences shal be punished, according to the quantitie thereof. And therefore though thou art no otherwise perswaded but that thou shalt come into condemnation, yet feare to haue it multiplied vnto thee, for

a Dan.12.

b Luke.20.

the least torment will be more than thou shalt be able to beare. Thus we see, that the holy Ghoste in the scripture exhorteth vs, by weying the commandement of god, by considering the manifolde blessings of God offered vnto vs in Christe, by the lookinge into the nature of our callinge, by callinge to minde the ende of our baptisme, and lastly by viewinge the rewarde that God hath layde vp to bestowe vpon them that serue him) to liue godlye in this present worlde: nowe let vs lay them vnto our owne heartes and consciences, and see whether wee haue not iuste cause to bidd battayle to Satan, to striue againste our owne lustes, and corrupt affections: and let vs be more carefull then heretofore we haue bene. Let vs not delighte in anye thing that may displease so louing and mercifull a father. But let vs (4) make an ende of our saluation, with feare and trembling. Thus muche for the firste parte of the definition of Obedience (that it is an earneste indeuour too obeye the Lawes of God) this is the thinge wee must endeuour to doe, whiche wee are alwayes to haue an eye vnto. These lawes are sette downe briefly, in

the

the firste and seconde table. The summe whereof standeth in these two poyntes, firste that we seeke to sett forth the glory of God, according as he prescribeth in the firste table: a thinge commonly knowen to all men, but practized of verye fewe: for we thinke, if we doe any thinge that may seeme to tende neuer so little towardes Gods glory, that we haue done a glorious worke. But marke this wel: the Lord requireth not onely of thee, to seeke his glorye in thy selfe by worshippinge him in spirit and truth, by sanctifying his holy name, and thy selfe to the obseruation of his Sabboth, but also to thy power, to seeke it (according to thy calling) in others. The magistrate to establishe and defend true religion, and maintaine it by holy discipline warranted by the worde. The minister to teach, instruct, & exhort, the priuate man also in his calling, to vse all lawfull meanes for the aduancement of the same. The second table contayneth the outward godlines that we must shew forth in the worlde for the benefite one of another. Which we see very little practized: for it is euident vnto the sight of all men (to the great griefe of them that

feare God) howe some bee altogither sette vppon treacherous rebellion, and conspiracies: others on malicious murther, and enuying hate: others on fornication, & vncleannes, with al allurements to the same: as pride, banqueting, surfeiting and drunkennes, with al lewd and vnchast gestures that can be: others, bent to extort, & wring out of mens hands their owne proper possessions, and goods, by forging, by extremitie of law, by deceiuing, and by that foule canker vsurye, and what not? I cease to speake of the particular pettye sinnes, wherewith men doe so swarme, and so customablye lyue in, that they esteeme them to bee no sinnes, the leaste whereof deserueth eternall condemnation, both in bodie and soule: and yet all these bee Christians, and saye they haue fayth, but I saye of them, and that by the warrant of Gods owne woorde, that if they hadde the leaste sparke of fayth in the worlde, these thinges would bee reformed: for it is vnpossible for a man to haue fayth, but therewithall is the spirite of God. But where the spirite is, there can bee no delighte in sinne, no such carelesnesse to reformation, as appeareth: and therefore examine

mine thy self and be not deceiued, presume not of the mercie of God, and still abide in sinne: for then be sure thou shalt find no (x) place to repentance, though thou seeke it with teares. Then seeke the Lorde while hee may bee found: put not of from day to daye: for suddenly commeth the wrath of the Lorde: and in his anger hee will consume thee. Then let vs without prolonging amend.

(x) Heb.12.17

And fulfill. That is, a strife must bee in vs, against all lettes that may hinder vs to be in all poyntes perfect: and that in suche a perfection as by the woorde of God is not to be founde fault withall: and though it be true that we cannot attaine thervnto in this life, yet we must not faint nor be weary, but go on still: forget that which is behinde, & looke at that which is before: neuer casting our eyes aside, vpon any bayt of sinne in this worlde: but euer go on in striuing for this perfection, al the dayes of our life. In which course (lest we shoulde be discouraged) wee are to knowe that we are neuer able to attaine to that perfection in this life, because of our wretched and sinful nature: because of the clogs of sin that doe so hang on vs, and the

remnants of old Adam, that sticke so in the flesh, that it can neuer be wholy clere thereof. The which we find to be in th'apostle S. Paul, who had a (a) law in his members, striuing against the law of the spirit, leading him captiue vnto the law of sinne. Whereby it commeth to passe, as our sauiour saieth, that when we haue (b) done all that euer we can, we are vnprofitable seruants, and therefore we are taught to say daily: forgiue vs our sins: which doctrine sheweth forth diuers moe necessary vses: as first it sheweth the workes of supererogation, imagined by the papists, to be a meere doctrine of an idle brain, flat contrary to the truth of God, & blasphemous against christes passion. Secondly, displaieth the diuelish error of that pestiferous sect, the family of loue, who hold that a man may liue without sinne, and therefore accounteth it a note of imperfection to praye: so that none may be of the number of their illuminated Elders, vntil they be of that perfection: and yet we read that (c) the apostles praied not onelie when they were weakelings (as they fondlie affirme) but after Christes ascension, and the descending of the holie Ghost. And therefore for the

(a) Rom.7.23.

(b) Luke.17.10.

(c) Actes.4.24. 2 Cor.12.8.

censu-

censuring of their heresy, and our own perswasion, let vs say with S.(a) Iohn: if we say we haue no sin, we deceiue our selues, and there is no truth in vs, for wee make God a lier. But if wee acknowledge our sins, hee is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from al vnrighteousnes. Thirdly, it is an exceeding comfort to the weak, that find themselues willing, and yet vnperfecte in the seruice of God: for God doth accept of vs according to that wee are, and not according to that wee are not. The least sparkes of obedience (insomuch as they bee his owne worke) are accepted in his sight, so that it be with earnest endeauour to encrease: and therefore this giueth no liberty to licentious loosenes, (which notwithstanding we see to presume hereupon) for (say the Atheists) who can keepe Gods commandements? is any man without sinne? and so forth. Which indeede is true, but they by occasion thereof, haue no regarde nor care of any reformation, but runne on from sin, to sinne, and that with greedinesse. But lette such knowe, that they can not please the Diuell better wyth any thing in the worlde, because hereby, they bee as like

a 1 Iohn. 1. 9. 10.

him, as if they were spit out of his mouth: for he knoweth that no man can absolutely obey Gods lawes, and therfore he prouoketh to mock them in euery point, to breake them: and thou saiest thou canst not obey him perfectly, and therefore art careles to doe any good at all. Wherein dost thou nowe differ from him? But let vs haue a care to win grounde of our aduersarie, to obtaine more and more strength against sinn, and make it weaker in vs euery day than other, by continuall meditation in the worde of God, & prayer for his grace, to crucifie therein, and then we shal shew our selues valiant souldiours, and not dastards in the quarrel of our Lord and captaine Iesus Christ.

Nowe followe the ende that we are to ayme at, in this fight agaynst our selues: to liue godly, whiche is duely to be considered: for Sathan hath gone thus far with a number, either to persuade them (without all doubting of the matter) that they shall meritte heauen, and deserue to be Gods children by their workes, or els that they neede to doe none at all: and we see euen the greatest number put the one of these in practize; for either they be obsti-

obstinat and blind papists, forgetting Christ Iesus, and hoping to come to heuen by their workes, or else, they be Atheists, affirming plainly, that if they deserue nothing for thē, they will do no good workes. From which fountaine floweth this generall securitie, wherwith al the world is so rocked on sleep, that euery man seeketh for him selfe, neuer thinking, that he is any wate bound to benefite his poore and needie brother. Whereby (as in many other things) wee may beholde the vsuall practise of Sathan, either to make vs lye wallowing in all carelesnes, or else to driue vs too farre into the contrarie extremitie. Which thing we are to haue a great care of, euen in euery thing that we doe, that we may keepe within the bounds of that meane prescribed by the Lord in his word, from which it is not lawfull to decline, neither to the right hand, nor to the left, least Satan ouertake vs, and worke our confusion.

Sathan vrgeth the extremitie in euery thing.

The endes whereunto (by the worde of God) we are to haue regarde, and respect, be in number three: first, Gods glory: secondly, our owne comfort: thirdly, the good of our brethren, among whom we liue.

The glorie of GOD which is the first

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end, is to bee sought in our good and godlie conuersation: for it is euident, that wee are by nature vnfit to do any good thing, but rather prone & bent to sin, vnle when it pleseth God so to alter and reforme our hearts, that the fruit therof shineth in our conuersation, this sheweth the great glory of God, in that he (of seruants vnto sinne and vnrighteousnesse) maketh vs to serue him in godlinesse. The which thing our Sauiour Christ meant,

tth.5.16. when hee sayde: Let (a) your light so shine before men, that they may see your good workes, and glorifie your heauenlie Father which is in heauen. Where-vnto also the Apostle Saint Peter had especiall regarde, when he sayde: (b) Deerelie beloued, I beseech you as strangers & pilgrims, abstaine from fleshlie lustes, which fight against the soule, and haue your conuersation honest among the Gentiles, that they which speake euill of you, as euil doers, may by your good workes which they shall see, glorifie God in the day of visitation. Unto which end saint Paul had respect also: when he exhorting the

heff.1.12 Thessalonians to godlines, saith (c) that the name of our Lord Iesus Christ may be glorified in you. The which point is dutie to be obserued for our instruction: because that

now-

now-adayes, all men will say, they doe loue God, and honour him, but their bare words must not go for proofe: for wee see the holie-ghost setteth downe, that the glorifieng of God by vs, consisteth in godlie conuersation: for if thou saiest neuer so much, thou louest God, and doost honour him, vnlesse it shine in thy conuersation, it is a lie in thee and a thing not to bee beleeued of others. For our Sauiour saith: If (a) any loue me, he will keepe my sayings, so that the triall standeth in this: looke howe carefull thou arte to reforme thy life, according vnto the woord of God, & looke how much thou hast subdued the heate of thine owne affections: and so much thou doost glorifie God, and no further. May, if thou beest slack herein, and careles to do that indeed, whereof thou makest profession, thou dost euen as much as lieth in thee, dishonor God: & therfore saith S. Paule, thou (b) that gloriest in the law, through breaking of the lawe dishonorest God. I would to God, that the carnall professors, and enimies to sinceritie (of these our days) both in themselues, and others, could consider of this with a single eie. For those that be enimies to reformation, be commonlie loose in life, as we see in our owne experi-

(a) Iohn 14

(b) Rom. 2

ence.

ence. If it were so, I doubt not, but their conuersation would be found euen of themselues, most vile and filthie, not worthy once to be named among them that professe the gospell of Iesus Christ.

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The second end, which we are to looke vnto, is, for the establishement and comforte of our owne soules and consciences. For we see, that all men are contented to make a shewe of religion, and to take vpon them the profession of Christ, which cannot be sufficient: for then shoulde all, or at least, the greatest number, be saued: and yet we know

h.7.13. the wordes of our Sauiour Christ: that (a) narrowe is the way that leadeth to life, and fewe doe walke therein. Then what shall we do to examine our selues vnfainedlie, to see whether we are of the number of them, or no? S. Peter shall tell vs most notablie,

2.1.4.5.6 &c. what we must do. (b) Flie (saith hee) the corruption which is in the world through lust. Therefore giue euen all dilligence thereunto: ioyne moreouer, virtue with your faith & with virtue, knowledge, & with knowledge, temperance, and with temperance, patience, & with patience, godlines, & with godlines, brotherly kindnes, and with brotherly kindnes, loue: for if these things be among you, &

do abound, they will make you, that yee neither shal be idle, nor vnfruitful in the knowledge of our Lord Iesus Christ. But he that hath not these things, is blinde, and can not see a far off, and hath forgotten that he was purged from his old sins. Wherefore brethren, giue rather diligence, to make your calling and election sure. By which wordes we see, that the fruit of the gospell, in holines of life, doth make our calling and election sure (not to God, for it was sure in him before the foundation of the worlde) but to our selues, approuing thereby vnto our own soules and consciences, that we be the elect of God, because we feele the working of his grace in our harts, and shew forth the fruits thereof in our conuersation.

The third end of our good works hath relation vnto our brethren, which is diuerse wayes. First thus, there be many that bee weake in the faith, & newly conuerted vnto the gospell, who haue great neede to be supported, and holden vppe: the which (as wee may doo many wayes) so chiefly it is to bee declared in our conuersation: for when hee beholdeth our godlie and vpright behauior, great occasion is offered vnto him, not onlie to glorifie God in vs, but also to consider of

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his owne imperfection and weakenes, how farre hee is behinde, and therevpon is mooued to striue more strongly against his own infirmitie, to grow stronger, and more established. Contrariwise, if he should behold vs greater professors, or of longer continuance in the profession of the gospell, than he, doe those thinges that swarue foulie from our shewe, wee make it not onelie an offence, whereby his weake conscience is wounded, but (as much as in vs lieth) a stumbling blocke for hym to fall from his profession wythall. A lesson of all menne to bee learned: For wee see manie, that in shewe, (and to their owne thinking) be forward in religion, who, (when they be reproued, or by meekenesse exhorted) to leaue some abuses, that they committe, because they agree not wyth their profession, and are offensiue to the consciences of many weake ones. Tush (saye they) if they bee offended with these things, let them: what haue they to doe with me? They are not to meddle with my dealing, for I haue not to do with them, & such like speches. In the meane while, they haue
14.15 cleane forgotten, not onelie the (a) care that
we ought to haue one ouer another, but also
or.8.13 the example of S. Paule, who (b) would ne-

uer

ner eate flesh when he liued, rather than hee
woulde offend his brother: (which of it selfe
was a thing lawfull, and to bee receiued
with thankesgiuing.) And therefore, we are
not onelie to be carefull, that we giue none
offence: (For (a) woe be vnto him, by whom [a] Matth. 18.
offences doe come) but euen to depart from
those things that wee may vse, if they be a-
nie occasion of offence to the weake: for ma-
ny thinges are lawfull, that are not expedi-
ent. This ende is yet further to be conside-
red an other way, and that is in respect of
them that are without, who be so obstinate,
that they will not onelie oppugne the pro-
fession of religion, but euen refuse to heare
the voice of the (b) charmer, charme he neuer [b] Psal. 58. 5.
so wiselie: not once frequenting the publike
meetings of christians, with whom yet wee
haue some dealings in the world. Whereby
it may please GOD to bring them to some
consideration of our profession, by our con-
uersation. The which thing Saint Peter
setting downe in one particular calling, is
also to bee applied as a generall doctrine:
the wordes are these: Let (c) the wiues be [c] 1. Pet. 3. 1.
subiect to their husbandes, that euen they
that obey not the worde, may be won with-
out the worde, while they behold your pure
con-

conuersation which is with feare: and surely, as the vnblameable conuersation is very forcible to moue the aduersarie, to conceiue of the profession it selfe: so wee often see, hath by example of the worde of God, as in (a)Moses, whome Pharaoh accounted godlie, and himselfe wicked: and Dauid, whom Saule accounted vpright: and also by our owne experience, that it cooleth the courage of the enemie, and stoppeth his mouth. And therefore it is our dutie, (and I pray God we may rightly conceiue of it) to bee marueilous circumspect and carefull, that wee liue so obedient to the decrees of our God, and be so carefull to giue none occasion to anye, to see vs faulte in our dealing: that thereby our good and gratious God may be glorified, our heartes and consciences comforted, and all men by vs may either be encouraged vnto godlinesse, or conuicted in their owne consciences of vngodlinesse.

(a) Exod. 5. 21.

Which God for his mercies sake graunt,

Amen.

Let vs pray, &c.